2: Armellada, Cesareo de. Cómo son los Indios Pemones de la Gran Sabana [What the Pemón Indians of the Gran Sabana Are Like]. Preface by Fray Antonino María de Madridanos. Tercera Conferencia Interamericana de Agricultura, Cuadernos Verdes, No. 57. Caracas: Editorial Elite, 1946.

Pp. xx, 100; 31 plates. [HRAF MS: pp. xx, 133].

University of Chicago: S401.15 1945 56-61.

Translated from the Spanish for the Human Relations Area Files by Sidney Muirden.

[The material for this monograph on the Pemon derives from the author's nearly twelve years of field experience as a Franciscan Capuchin missionary living in several Pemon-speaking tribal settlements or districts in the Gran Sabana area of south and southeastern Venezuela. The Pemon are allied to other Carib-speaking tribes; and in the literature these subgroupings of Pemon are found: Taulipang (Arecuna), Camaracoto, and Teweya. In this monograph Armellada does not distinguish which tribal variant of the Pemon he is examining, but rather describes the Pemon as a whole. With rather incomplete and superficial treatment of many areas of Pemon culture and omission of others from discussion, this monograph yields only a general overview or survey on the Pemon. However, the ethnographic information he does include seems reliable and valid. Many of his observations are concerned with banishing or exploding the myths, misconceptions, and erroneous ideas many seem to have about the "inferiority, baseness, or degradation of primitive life." His most ample documentation is of the following: religion

2: Armellada

and ideology (anthropomorphism, totemism, gods and spirits, magic, ceremonial dance and music), primitive disease and medicine (disease treatment, functions of shamans and curers), ethics and morality, folklore and mythology, the couvade, mortuary practices and attitudes toward the dead, initiation rites and child-rearing forms, marriage (courtship, negotiations and other preliminaries, rules and regulations), family and household relationships. Regrettably inadequate or sketchy is his treatment of Pemon material culture and technology, sociopolitical organization and the power structure, community dynamics, subsistence economy, economic and ecological interrelationships and processes, and of many of the cultural correlates or consequences of the kinship and social organization. The author's ethnographic accounts are wholly descriptive; no attempt is made to relate or fit the findings into any broad theoretical framework or analytical construct.]

Field date: 1933-1945
Analyst: Gilbert Winer

Evaluation: Missionary-5
Processed in 1968-1969

3: Simpson, George Gaylord. Some Carib Indian Mammal Names. American Museum Novitates, No. 1119, pp. 1-10. New York: The American Museum of Natural History, 1941.

Yale: S9 206 1101-1156.

/Written by a famous vertebrate paleontologist and comparative zoologist, this short article is drawn from the author's brief ethnographic field research experience among the Carib-speaking Pemon tribe of the Gran Sabana region of south and southeastern Venezuela. This report represents a compilation of the vernacular native terminologies applied by various Carib-speaking tribes of Guiana and Venezuela to the major forms of mammal species found. Apart from some preliminary comments on the spread and distribution of dialects of the Carib language family and on explication of the author's method of transcribing or transliterating native speech, the article directs itself mainly to a listing of the faunal nomenclatures of these Carib tribes, with some annotation or commentary by the author on possible inter-tribal vocabulary relationships, derivations, and affinities. No discussion is found on the cultural uses of animals nor on the ethnological significance of animals to Carib society. Linguistic data for the Pemon (of the Kamarakoto and Taurepan dialects) were drawn from the author's own recordings and collections; evidence for other Carib speakers from various historical sources and references./

Field date: 1939

Analyst: Gilbert Winer

Evaluation: Paleontologist-5

Processed in 1968

4: Armellada, Cesáreo de. The Kamaino (Omens) of the Pemon Indians. Boletin Indigenista, Vol. 20, pp. 71, 73. Mexico, D.F., 1960.

HRAF Copy.

[This very brief source contains some general notes on the Pemon concept of dreams, and a list of their principal Kamaino or omens. The author, a Capuchin missionary, was part of the Mission established to care for the various Indian groups living in the states of Zulia and Bolívar.]

Field date: no date
Analyst: John Beierle

Evaluation: Missionary-5
Processed in 1966

5: Simpson, George Gaylord. The Kamarakoto Indians: A Carib Tribe of Venezuelan Guayana. Manuscript. Personal Copy of Author. /ca. 1939-1940/.

HRAF Typescript: Pp. ix, 335; 98 figs., including many photographs and one map; bibliography; footnotes (at end of source).

/This source has been typed from the author's original English-language manuscript which he very kindly made available to HRAF at our request. A Spanish translation of this manuscript was published as follows: "Los Indios Kamarakotos: Tribu Caribe de la Guayana." Revista de Fomento, 3, Nos. 22-25, pp. 193-661. Caracas: Servicio de Publicaciones, 1940 (Yale: Venezuela Nc94 S78 A13 21-31). The figures included in the processed typescript were taken from this published version, as were some of the more general bibliographical references. For these reasons, and because it was the only source available to researchers for many years, we have processed the published Spanish version as a foreign text for this file. The bibliography has been checked and some corrections made by HRAF.

In 1938 the author, a noted vertebrate palaeontologist with the American Museum of Natural History, was invited by the Venezuelan government to do a study of fossil mammals near Barquisimento and elsewhere in Venezuela. He was accompanied in this work by his wife, Dr. Anne Roe, a clinical psychologist. After a year's successful research, they were again invited to take part in the "Expedition to Explore the Gran Sabana," organized by the Ministerio de Fomento. As a member of this expedition Dr. Simpson devoted himself to the gathering of anthropological and linguistic data on the Kamarakoto Indians, while Dr. Roe spent the bulk of her time studying the recent mammalian fauna of the region of Kamarata and Santa Elena. In addition, however, Dr. Roe made the observations on women's dresses, and "the judgement of the psychological

5: Simpson, George Gaylord.

characters of the Indians is in part based on her expert opinion" (p. 11).

The ethnographic data were obtained during a residence of several weeks, early in 1939, in Kamarata, the valley south of Auyan-tepui. This valley constitutes the core Kamarakoto area. The author employed one principal informant and interpreter, Antonio Motesdeoca, a native Kamarakoto who also spoke fluent Spanish. He was a man of authority in the tribe, and proved to be of great assistance in the research. The information on Kamarakoto phonetics reported in this work represents mainly his pronunciation.

Aside from the extensive study of the Kamarakoto language and its relationship to other Carib linguistic stocks, which occupies fully one-third of the work the remainder of the source deals largely with various aspects of material culture such as dwellings, food, household furnishings, clothing and ornamentation, textiles, musical instruments, transportation, and mining. In addition, a section which the author terms "social culture" discusses kinship (very briefly), marriage, division of labor, legal concepts, trade, magic and religion, notions of time, dances and amusements, myths, and character and habits. The concluding section of the source deals with culture contacts and social change and anthropometry. The author notes that all information pertinent to health, disease and medicine had been assigned to the medical doctor of the expedition, and has therefore been omitted from this monograph, except for brief reference to clarify other points in the discussion (e.g., exorcism as a medical procedure in connection with magic and religion). The paucity of data on social organization and social structure in this source is disappointing in contrast to the meticulous care which was given to the collecting and recording of the various data listed above.

5: Simpson, George Gaylord.

The footnotes, which appear at the end of the text (see category 116, pp. 305-335), have been marked only for the categories to which they specifically pertain, unless the context provided in the text is necessary for their comprehension./

Field date: 1939
Analyst: John Beierle

Evaluation: Natural Scientist-5
Processed in 1967